



REPRESENTATION OF TRIBAL WOMEN IN ARUNACHAL PRADESH: AN ANALYSIS OF YESHE DORJEE THONGCHI'S BISHAKANYAR DESHOT AND SONAM

Rakesh Kumar Bezbaruah¹, Dr.Meghali Dutta²

¹Research Scholar, Mahatma Gandhi University , Meghalaya

²Research Supervisor, Mahatma Gandhi University , Meghalaya

ABSTRACT :

Arunachal Pradesh, one of the most ethnically diverse states of India, is home to thirty four tribal communities, of which fourteen are recognized as major groups, including Aka, Sherdukpen, Monpa, Nyishi, Apatani, Miji, Tagin, Wanja, Bugun, Galong, Bhutia, and Mishing. These tribal societies, while rich in culture, traditions, folklore, and indigenous knowledge systems, are also marked by social isolation, strong adherence to customary practices, and deeply rooted belief systems. Within this socio-cultural framework, tribal women occupy a complex and often contradictory position, shaped by tradition, superstition, patriarchy, and community norms. Issues such as polygamy, polyandry, inter-family marriage, belief in witchcraft, ghosts, black magic, and ritual practices significantly influence the social status and lived experiences of tribal women in Arunachal Pradesh.

The present study critically examines the position and social status of tribal women in Arunachal Pradesh with special reference to two Assamese novels, Bishakanyar Deshot (In the Land of Poison Women) and Sonam, written by Yeshe Dorjee Thongchi. The study particularly focuses on the representation of Panchenpa and Monpa women belonging to the Panchen, Dackpanang, and Sakteng–Mirok regions. Through literary analysis, the paper explores how superstition, fear of witchcraft, and traditional belief systems shape women's identities, agency, and marginalization within tribal society. The figure of the "Doumo" (witch) in Bishakanyar Deshot serves as a powerful symbol of social control, gendered oppression, and collective anxiety, where women are both feared and victimized by the community.

Yeshe Dorjee Thongchi, regarded as the literary successor of Lummer Dai, emerges as a significant voice in Assamese literature for his realistic and empathetic portrayal of tribal life. Although not Assamese by birth, Thongchi has made remarkable contributions to Assamese literature by vividly depicting the customs, rituals, folklore, and socio-religious realities of Arunachal Pradesh's tribal communities. His novels not only expose deep-rooted social evils but also seek pathways for reform and social transformation. By analyzing Bishakanyar Deshot and Sonam, this study attempts to highlight the socio-cultural challenges faced by tribal women and to understand how literature becomes a medium for questioning superstition, redefining women's social positions, and advocating humanistic values within tribal societies of Arunachal Pradesh.

Keywords Tribal women; Arunachal Pradesh; superstition and witchcraft; social status; Assamese tribal literature; Yeshe Dorjee Thongchi.



I. Introduction:

Arunachal Pradesh, located in the eastern Himalayan frontier of India, is distinguished by its ethnic plurality, cultural richness, and deeply rooted indigenous belief systems. Within this complex social milieu, tribal women occupy a paradoxical position revered as custodians of tradition on the one hand, yet subjected to discrimination, superstition, and patriarchal control on the other. Practices such as belief in witchcraft, ritual pollution, polygamy, polyandry, and customary marriage systems significantly shape women's social status and everyday experiences. Literature emerging from this region therefore becomes an important medium for understanding the lived realities of tribal women and the tensions between tradition and reform. The present study examines the representation of tribal women in Arunachal Pradesh through two significant Assamese novels 'Bishakanyar Deshot' and 'Sonam' written by Yeshe Dorjee Thongchi. Thongchi's fiction offers a sensitive and realistic portrayal of Panchenpa and Monpa women, exposing how superstition, fear, and customary norms marginalize women within tribal society. By foregrounding figures such as the so-called "poison women" and victims of polyandry, his narratives question blind faith and patriarchal authority while advocating education, scientific temper, and humanistic values. This paper situates Thongchi's novels as powerful literary interventions that critique social injustice and reimagine the identity and agency of tribal women in Arunachal Pradesh.

II. Objectives of the Study:

- 1] To examine the representation and social status of tribal women in Arunachal Pradesh as portrayed in *Bishakanyar Deshot* and *Sonam* by Yeshe Dorjee Thongchi.
- 2] To analyze the impact of superstition, customary beliefs, and patriarchal practices on the identity, agency, and marginalization of Panchenpa and Monpa women.
- 3] To explore how Thongchi's novels function as instruments of social critique and reform by advocating education, scientific rationality, and humanistic values for the empowerment of tribal women.

III. Methodology:

The present study adopts a multidimensional qualitative research methodology combining descriptive, analytical, and interpretative approaches. The primary method employed is close textual and thematic analysis of the two selected novels *Bishakanyar Deshot* and *Sonam*



to examine the representation of tribal women within specific socio-cultural contexts of Arunachal Pradesh. The study analyzes narrative structure, characterization, symbols, and socio-religious practices to understand how superstition, customary laws, and patriarchal norms shape women's social status and lived experiences. Primary data are drawn mainly from the novels of Yeshe Dorjee Thongchi, with special focus on women-centric episodes and social practices depicted in the texts. Secondary data include critical books, research articles, journals, magazines, and relevant digital sources that provide theoretical and contextual support. An interdisciplinary perspective, integrating literary criticism, sociology, gender studies, and anthropology, is employed to ensure a comprehensive interpretation of the texts.

IV.Result and Discussion:

Social Status or simply status is the relative rank that an individual holds, with attendant rights, duties, and lifestyle, in a social hierarchy based upon honour or prestige. According to the German sociologist Max Weber " Status refers to a person's relative level of respectability and social honour." 1 There are many blind beliefs and traditions among the people in the world. Similarly, there are many beliefs among the tribes of Arunachal Pradesh also. Poisonous women is the most dreadful belief among the Monpa tribe. The Panchen Monpa women are thought that they produce poison in their nails naturally and they are killer, witch, etc. They are hated by all people. They have no values in society. They have to stay in a corner when other people come to their house. ".....Any man should not eat anything from our hand, because it is believed that Panchenpa women have evil powers in their eye sights and the food items become poisons. Slowly the stomach of the eater begins to get sick and ultimately collapses." 2

Really it is a curse of society for that wretched women. This curse is showered upon the women since long unknown time. Not only Lochang Budhi, Pema khuri and there are another minimum seven Doumos in the village Khublethang. Being a Panchen girl, Tachi understands the sorrows of Panchen women.

"We the Panchenpa women always have to bow our heads. Otherwise, the lust that comes out of our eyes can do injustice to other eaters. That's why I got into the habit of eating by lowering my head, eyes focused only on my plate of food." 3



The story of the novel of 'BishaKanyar Deshot' is started by an Indian Intelligence Bureau officer, Panchenpa youth - Thupten Tachi's trek to Jimithang on the Indo-China boarder. Objective of his posting - to keep an eye on Chinese troops in the Panchen area of the Indo-China border.

India's last block on the Chinese border - Khenjamani. Eight kilometers from Brokenthang to Khenjamani. It is surrounded on three sides by Chinese territory. The only connection to it is the wooden plank on the top of the Namjangchu River in the middle of the deep low land in the mountains. In 1959, the Dalai Lama, a Tibetan religious leader, fled to India. He was paid a courtesy call on a representative of the Government of India at the Assam Rifles Camp, Chamba, near the Chinese border, some distance from Brokenthang.

All the SSBs are guarding the Indian border. They hire a junior commissioned officer for six months to collect border information. This is the crucial time for the newcomer. This is very unfriendly environment; close to Chinese' bullet.

A Panchenpa Girl -Tachi Yodan was the circle officer of Jimithang. Thupten Tachi went for official visit to Jimithang circle office and met Tachi Yodan. He was accompanied by SSB gourd who requested him not to take tea in front of Tachi Yodan, because, it no one eats anything in front of her.

This is main prejudice, deep rooted but unfounded general strong belief among the tribes that beautiful, charming Panchenpa women can produce poison in their nails and can kill men whenever she wishes. Every male fears them. Nobody eats from their hands, even nobody eats in front of them. Thus, the Panchenpa women are exploited in society. They have no position in their society. There are many such stories about the poisonous women of the Panchenpa tribe living in the Jimithang area of the undivided Kameng district of Arunachal Pradesh.

Tachi Yodan approached for tea to Thupten in her office. But he Asked her to take tea with him. She refused and told, "Nobody eats anything in front of Panchenpa women." 4

There is also a mysterious house built of stone in Brokenthang. On the west bank of the Namjangchu River, a short distance from the SSB and Home Guard camps, there lived an old mysterious couple. They did not talk to anyone and nobody talked about them. Even while



looking at the side of the house, no one eats anything, not even smokes bidi. People are afraid to mention the house and the people living in it.

The days long have gone Thuptan abled to know that the woman lived in that house is very beautiful. Her name is Lochang Doima or Lochang Budhi. She killed her son and daughter along with four others, by giving poison mixed in home made liquor. That's why she is a 'Poisonous woman' and all hate her. In local language she is an abstruse

'Doumo'. He is also able to know that Lochang Doima is a relative of Tachi Yodan and she calls her aunt. On other hand, her husband Changra Dorjee or Changra Budha is his uncle, brother of Thupten's father.

The incident of killing her daughter was published in the February issue 1965 of "Dharmayug" -a Hindi magazine. The incident was described there with a photograph. However, Lochang Doima was sentenced to imprisonment in Tezpur Jail.

Meanwhile, the relationship between Thupten and Tachi Yodan is deepening. Very soon both, Thupten and Tachi start a mission to bring awareness among the hill tribes against these baseless superstitions.

The tribal women do not trim their nails. They have to work at fields. They do not wash their hands. Therefore, many kinds of bacteria, fungus grow in their nails. Creating a colony, they enter human body with food and produce many kinds of ailments. They visit the houses of such women and motivate them to trim nails, wash hands with soap, to use latrine etc. Hygiene is the key to keeping people healthy. Simultaneously to inculcate a scientific mindset among the people so that blind faith can be eradicated.

Lochang Doima considers herself as a sinner woman by killing her own children. According to this incident, God created them as poisonous virgins in the next birth for their great sins committed in the previous birth. She was in great shock and deep inferiority complex. In fact, all Pancenpa women are victims of complex, hatred and curse of the society. Even their family members treat them as witches. These women have no value in family other than working in the paddy field and household works.



"What is the scientific basis for the poisoning of such a girl or woman?"- The writer arises a basic question against the superstition. This kind of superstition has been spreading due to lack of knowledge and education of the people. Thuptan and Tachi Yodan, both are aware about the fact.

The article in Dharmayug, about the incident described that it was not a premeditated murder but an accident. The accident was due to the negligence of the killer Ama Lochang. It is said that the poison applied to the armpit to extract the Laopani. Due to the carelessness, the amount of poison increased, which led to the death of two of her own children. The seized Laopani was sent to a forensic laboratory and, according to the report, aconite was found in Laopani. After reading the article, Tachi Yodane asked the old woman, Lochang,

"Pehi, did you mix poison in Laopani?"

You always call yourself a big poisonous woman by releasing heavy sighs. But you are not a poisonous woman. The death of Zangchan Ngurup was an accident due to your carelessness. If you had deliberately killed four other children along with your daughter and son the court would surely have hanged you! You were sentenced to seven years in prison" .5

Yeshe Dorjee Thongchi depicts another naked truth regarding the prey of deer, bear, tiger etc in direct insist of administrative officers of Jimithang.

" My intelligence has revealed that paramilitary personnel patrolling the Sino-Indian border are involved in poaching. Intelligence officers steal to monitor Chinese troops' activities. The hunters are sent to the inaccessible high mountains of the border to kill the musk deer, bears, etc. roaming there and the musk navel, the bile of the bear is bought from the poachers at a lower price and sold at a higher price in the market. According to some, this time Changlu has twenty-nine musk, thirteen bear bile; Darja has twentytwo musk, eighteen bile; Sarhte has fifteen musk, twelve bile of them have sold to paramilitary organizations."6

He rises the curtains of voluminous greed of army and administrative personals in a strong voice against unlawful activities.



Thongchi reveals a conspiracy of religious leaders of Tibetan Gompas through Tachi Yodan. Tibetan administrator Khenpowe, created some documents on land where dispute has been arisen for many years between Gichpu and Shakti villages. It was not easy to come in a conclusion by reading the document and it was the root of intolerance for both villagers for many years. The document was called Gamza. Being an intelligent girl, Tachi Yodan concluded line of land for both villages.

" The separate pages of the same document thirty-three years ago, strategically divided the two villages so that there would be future land disputes between the uneducated villagers." 7

Thus, Tachi becomes a "Lamu" among the villagers. Lamu means Deity.

We see the marriage is simple in Monpa society. There is no demand for bride. Tachi and Thuptan starts married life simply. In Loser Tachi invites all Panchenpa girls of Jimithang.

Panchenpa girls prepare feast and serve to all. It is certainly a bold step to eradicate the concept of Doumo or Poison women.

The end of the novel is very surprising. Lochang Budhi is infected by uterine carcinoma. She waits for her last breath. At the mean time, Apa Sangra confesses about the sin he had committed long before. Actually, he mixed poison with the Laopani. Sangra Budha once saw an army captain,

Dawa Siring drinking Laopani with Lochang Doima. He thought that they had some unwanted relation and in jealousy he had mixed poison in Laopani to kill Dawa Siring. Hearing the fact, Lochang Doima was shocked and left her last breath. Sangra Budha sent to trail of court and became convicted with some other cases of spy and unlawful activities. He was sentenced for life imprisonment. He breaths his last at Tezpur jail. Thuptan and Tachi carry his dead body to Jimithang. Thus, the story ends.

On the Novel 'Sonan' the writer describes about the lives of a Herdsman, named Lonjang. He keeps cows and sheeps in a hilly area, which is called Brok. That's why they are called Brokpa.



'SONAM' is written on a custom "Khor depka" of Monpa people of east Bhutan and Arunachal Pradesh,

Among the shepherd Monpa people polyandry is a social tradition. Shepherd is called 'Brokpa'. In Brokpa family, the wife of elder brother is shared as wife for other brothers. The custome is called 'Khor depka' in local language. Due to poor economic conditions, hard labours the polyandry custom think to be the most important for the shaferd group.

According to the story, Lobjang is a Brokpa. He married Sonam, the most beautiful woman in Sakteng-Mirok area. He has to keep the brok in hill and forest and Sonam lives alone in his home. A man Pema Wangsu tried to make physical relationships with Sonam. One day he became succeed in his aim. He was caught red handed by Lobjang. But he did not say anything either his wife or Pema. Other day he invited Pema to go through khore depka. Sonam was happy with two husbands. But with the long course of time, Pema involved in conflicts with Lobjang. He tried to make Sonam as his supporter. Ultimately the family was ruined and Sonam breath her last.

Yeshe Dorjee Thongchi express the tragic story of Khor depka in his novel- Sonam. Writer deeply involved in the custome and feels that it has no good impact in the family or society. He depicts the amazing experience is in the story of Brokpa, Lobjang and Sonam.

There are many customes and traditions among the various groups of Arunachal Pradesh. Yeshe Dorjee Thongchi writes every Novel based on several different customs and cultures of the tribal society.

'Lingjik' is story of inter family marriage. This is another custom between Wanja and Serdukpen tribes. The daughter of own sister can be married by uncle's son. That means, marriage between cousin brother and sister is appreciated by the society.

"Penze and Azome shared their decision with the people of their clan and waited ready to return of Ngima to Bomdila. After completing twenty-one-kilometer by foot with her friends, when she arrived in Chholo village, she was suddenly caught by a troop man from her uncle's side. After that, two men lifted her and took away. Ngima's friends left them go after trying to stop them. Because they understood that, it was the system to get married in their society. Ngima



tried to defend herself from the crew which grabbed her forcefully at first by nail cutting, biting them, but all her attempts failed. At first, she did not understand for whom she was caught, when she kept in a house, she understood actually her own Here also we notice that girls have no liberties for marriage in Wanja and Serdukpen clan. uncle and aunt took main part of the step to kidnap her for their son. " 8

This type of bride is called 'Shamu', the Readymade bride. The nieces are called shamu when she go to be married with her cousin brothers. It is a big barrier for education among the trial girls. Ngima was kidnapped to marry with Sewang Dorjee, her uncle's son. Prem Tachi is brother of Ngima. He is an educated youth, serving as Extra Assistant Commissioner. He decides to up root this culture from Serdukpen society. He forbids Ngima to go her husband's home. He admitted her in high school at Bomdila.

There is another tradition to demand poll tax for sisters in Wanja community by her brother. Head of the bear, head of the wild pig are demanded as poll tax after the death of their sisters. Some times in war like situations it arises before the death of their sister. It is very shameful to the family. At least Sewang Dorjee, sons of Penze and Azome demand poll tax against Lam Doima, Penze's sister. Due to the situation, Lingjik has been plotted. A piece of stone about one and half metres length and one and half feet breadth is called Lingjik (Rock pegs) has been plotted for such a strong decision so that future generations will be reminded of that decision. The Serdukpens believe that anyone who violates that decision will be harmed. It breaks the relationship between the two tribes. It is the sign of exploitation of Women and exhibits the power of patriarchal society. But after some years all of them realized that it was a great mistake in integration and harmony of society. It requires to break down. Ngima, Prem Tachi and Dorjee Sewang together break the Lingjik.

'Mouna Outh Mukhar Hriday' is an epic love story of Ribchin Norbu Thongdok of Serdukpen tribe and Yama Natung from Bangni tribe. But due to being separate tribal groups there was no way to make them a couple. Because, no Inter tribal marriage is acceptable.

There are many tribal groups in Arunachal Pradesh. But there is no basic understanding between the groups. Before independence Arunachal was a part of Greater Assam. Around fifties, Arunachal was known as NEFA (North East Frontier Agency). At that time the district



head quarters had been shifted to Bomdila, Tezu, Zero, Khunsa etc. from Assam. Those places had been connected to Assam by roads. It was difficult to send labours to those places from outside. Therefore, local villagers had to join in road construction. One member, male or female from each family had to render service against the payment of rupees two, in road construction.

In 1968 road was partially completed from Missamari to Saku. The part of road from Saku to Bomdila was very difficult. Regarding the construction of this part Serdukpen and Bangni people's experience were most helpful. Eagle nest was the starting point of the construction, that's why Serdukpen, Bangni and Miji groups were arrived there at the same time. The groups had no good impression for each other. Yama Natung from Bangni (Dafla or Nyishi) group and Rinchin Norbu, sardar of Serdukpen group met there. They fell in love in first sight.

Poll tax (ga-dhan) for bride has been considered an important tradition among some people in different parts of the world. Dafla tribal father takes yaks, pigs, wine, etc. as poll tax from groom. Yama also was bonded by poll tax which is expressed by a word "Nida".

In Dafla tribe man buys woman from her family or father for marital purpose. Women have no choice to select their own life partner. Yamaha 's father also took poll tax from Tamar against Yama. That's why Yama can not turn her feet with Rinchin breaking the ancient custom of society. It is barrier for love and choice of women. But Yama Natung is voice against poll tax and for inter tribe marriage.

In the novel 'Sabakota Manuh', Thongchi depicts an astonishment of traditional disposal of the dead person's body by cutting in one hundred and eight pieces. The pieces are thrown into the river. This tradition of Funeral obsequies are the only way to get heaven for the soul of dead people among the Buddhist Monpa tribes of Arunachal Pradesh. This is also very pious service for whom do this.

Dyargya Norbu cuts the dead body in one hundred and eight pieces and throws in the water of Tawangchu river. He is called as Aao thampa, Ajong thampa or Meme thampa by the villagers. He always sinks in the hangover of 'arak', the local wine for cutting the bodies.



Actually, it is story of rebirth based on Buddhist myths and eternal love. It is a religious Novel based on the Buddhist myths. It shows belief of Nirvana. Through eternal love Dyargya and Rijomba get Nirvana.

In this novel writer Thonchi portraits a fearful picture of Chinese Aggression. War is always a destructive way to civilization. This fact has destructed the mental stability of Dyargya and he has turned his mother into one hundred eight pieces alive.

The Novel- 'Mishing' is an astonishing story of specter. There is some belief or superstition about ghosts among the people of Sherdukpen, the tribe in which the writer was born, as in the past. Influenced by that belief or superstition, some social norms, customs and even the behavior of the individual are born out of such beliefs. Serdukpen people believe that the person who will going to die in recent future, his soul can appear on anybody. This soul is called the 'Mishing' (apparition). The soul becomes visible to the person to whom it wishes to appear. Requiem is an important cultural among the Serdukpen tribal society.

Related ideas, like polygamy arises to over come the threat of loss of the tribe and language. Thongchi's novel in 'Mishing', writer describes that some Serdukpen people keep more than one wife. They try to convince himself and others that their population is going to decrease in comparison of others and they have to marry more than one wife.

" Our trib is in the way of instinct. I am afraid of comparing the population of our tribe with the other nations or tribes. We are going to be lost in this world. If we want to increase our population like other tribes, we must marry more women to produce more off spring " 9

' Moi Akow Janam Lome' is a story of politic tag war in Tibet expressed in Novel.

A Gompa or Gönpa is a Buddhist ecclesiastical fortification of learning, lineage and sādhanā. The novel 'Moi Akow Janam Lom' is written in two parts. Both parts conjugate a mythological story rebirth of great Lama or Rinposes like Dalai Lama. The Abbess of Chile Gompa in Tibet, Rinpose Kunden Ngawang Rapten is going to rebirth after his death. He choses a poor Monpa woman, named Soumu Lamu wife of a Tibetan tax collector. His name is Delgo Kezang. Before rebirth Delgo bacom martyr in the battle with the Chinese Amban soldiers. Soumu Lamu gives birth the soul as Tanjin Dawa.



In second part of the novel (After Birth) Tanzin Dawa bereaved from his actual post by the conspiracy of Gompa's Abbess. He also pleased when exempted from traditional education. His family members tried to give him proper education. He did not care and. He was gone to his uncle's home and enjoyed his life as common people. Mean time, road construction started to NEFA from Assam. His uncle had hold him a contract to carry goods by horse. He very intelligently done the job and became rich contractor. Meanwhile, communist China attacked Tibet and tried to demolish the Potala Palace, the immense religious and administrative complex in Lhasa and tried to pledge Dalai Lama. His holiness Dalai Lama escapes to India. Tanzin Dawa was sent to Tibet for gathering information about China's aggression and Dalai Lama. But a surprise was waiting for him. His mother was passed away. His mother's second husband gifted his wife which was kept by his mother for him. She was a Tibetan girl, Rinchin Drema. Dawa accepted her as wife.

The officers, coming from out side they keep Paramour (kept wife). It also another bad impression on the tribal women.

V.Conclusion:

Throughout the novel, writer Yeshe Dorjee Thongchi tries to deal with the main issues. Among the tribes' superstition of poison women has been overcome. Another issue was the boundary of Shakti and Gichpu village. It shows that the Buddhist monks were exhibits feudalist characters. There arose a competition between two persons Apa Leky Khandu of Lee basti (village) and Narbu Chiring of Soksen village to keep influence over Monpa people. It turned the fate of Lee basti to capture of Chinese's aggression in 1962. It has seen a bold personality in the character of Tachi Yodan. She works as a social reformer and able to clear untouchability to Doumo or poisonous women. Ultimately, she has established herself as Lamu in Monpa society. Yeshe Dorjee Thongch draws a scenario of Monpa tribal society.

Livelihood: The main livelihood of the Panchen people is animal husbandry. They keep cows, goats, horses, sheep, yaks or skinned cows etc. and also cultivate in small scale jhum.

Religion: The Panchenpa people are generally followers of Tibetan Buddhism. Nyishi people worship Donyipolo and some accept Christianity. One part worship nature also.



Language: The people of the Panchenpa community have their own language. They use Panchenpa language for conversations among their own people. But when talk to other people they use a mixed language of Assamese, Hindi and tribal words.

Dress: Men's outfits are indebted to everyone. On top of that is a jacket with a goats or sheep's skin called "Pakcha" which covers up to knee. 'Gardum' hat made of fur of Yak. Halfpants on the bottom, soft leather boot on feet. The women wear a yellow cloth called 'Chinka'.

Food: Rice, various vegetables, fish, lamb and animal meat, eggs, dairy products, maize, slices, marrowa jhan, chao chao dried radish, churpi, laopani, arak, banchang (apang) etc. are eaten by Monpa people.

Main festival: Loser is the main festival of Panchengpa society, all at the beginning of the new year. Anyone can take part in dunchangs (parties) for any fun activity and have a Jabro dance by drinking arak.

Accommodation: All Panchenpa houses are decorated with clay, stone and wood.

'BishaKanyar Deshot', is a novel of manners. The works of writer Yeshe Dorjee Thongchi is concerned with his plot and characters and their society. He has a sharp profundity like Jane Austen, on the society which he portrays

" To make fiction out of the observation of social behaviour is sometimes regarded as less worthy than to produce novels to excavate the human mind. And yet the social gestures known as manners, however superficial they appear to be, are indices of a collective soul and merit the close attention of the novelist and reader alike."10

The writer Dr. Ananda Barmudoi says, "But recently, Yeshe Darjee Thangchi's story-novel has brought a new dimension to the subject, background and language of Assamese story novels."9

The people who went to work in NEFA under the Indian government created a new language by mixing Assamese and Hindi with its natives. This language has been used in almost all novels, that he has been written.



We see the proper use of folkloric elements in Thongchi's Novels preserved in ethnic groups.

The writer tries to unveiled the concept of creating natural poison on the nails of Panchenpa Women and to eradicate it from the society. He becomes successful, but it was the beginning. From the study we see that the status of the women is not in good position. They are dominated either husband or society.

We see the proper use of folkloric elements in Thongchi's Novels. Folk lore, folk medicine, folk song, folk dance, music are wonderful elements in Thongchi's Novels. Appropriate application of these elements makes him a great writer. He has been always advocating for education and tries to establish a scientific mindset.

Yeshe Dorjee Thongchi has been occupying a high position in the Assamese literature. Humanity, love to his society and gret desire of reform enlightened itself in his Novels. We think there are a lot fields to research in his Novels.

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